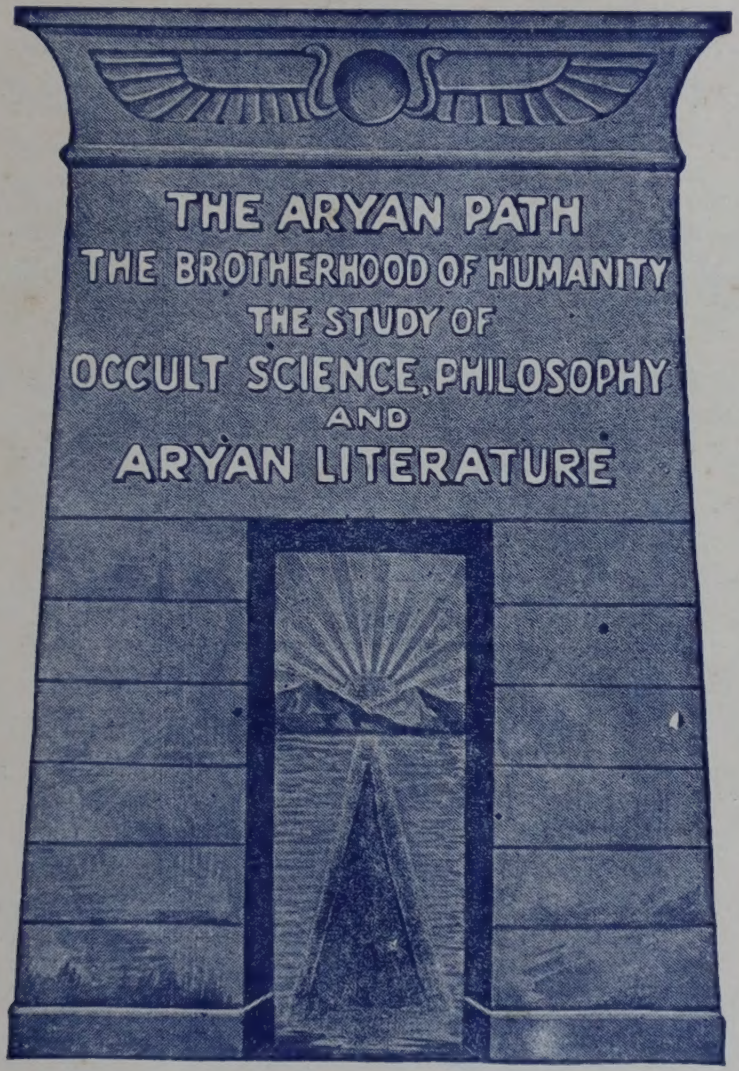
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XVII No. 5

March 17, 1947

For a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine never allow the serenity of your mind to be disturbed during your hours of literary labours, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

—MAHATMA K. H.

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th March 1947. VOL. XVII. No. 5.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1947. VOL. XVII. No. 5

WILLIAM QUAN JUDGE—1851-1896

Fifty-one years ago on the 21st of March, he whom H. P. B. called "the greatest of the Exiles" returned to his peers and elders, to his true home. He had lived in the land of exile for a period of forty-five years, during the latter half of which he had laboured assiduously for the Cause of Brotherhood and of Soul Culture.

Mr. Judge was not only a liberal-minded man of wide and generous sympathies enlightening the minds of his fellows; he was that rare type of teacher the depth of whose vision into human hearts enabled him to adjust them—bringing integration to the personal man.

Focused in his own Buddhi, the Pure and Compassionate Reason, he rayed the Light on others—that Light which alone has the Power to transmute the lower into the higher Manas, Kama into Buddhi. He stated that the object of the Mission of H. P. B. was to change the Manas and the Buddhi of the Race. The Light which he rayed out was of the Heart and Heart-Light, as he firmly held, is the Light of Everlasting Right, which reveals the fitness of all things in manifestation.

W. Q. Judge lived by, as and in the Heart. In Space, as in the human body, the Heart is hidden and invisible; upon its regular beats the very life of the system depends. Mr. Judge acted like the Hidden One in space; only the beats of his Heart could be heard, but all who heard them were awakened to a deeper perception of the Everlasting Right.

The first to come to birth and the last to die in the body, the Heart is the symbol of the Eternal Now beyond the past, the present and the future. Mr. Judge lived and laboured for the Eternal, dismissing the past and uncalculating as to the future:—

> I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past.

He was a pioneer and a forerunner and to the Theosophical Movement of our cycle was like the first gentle shower assuaging the thirst of the parched soil while raising the great Thirst for the Life Eternal and evoking the fructifying rains of heaven.

He stated that any one's new knowledge was but an extension of his old knowledge, and to make the presently-held knowledge both right and righteous one had to study and apply. From within the Soul the aspirant must look at the without—his own personality and the wide world of Maya, Glamour. Full of carefulness and heedfulness and attentiveness to his own concerns, the devotee must practise the higher carelessness in that world of Maya, Glamour which becomes Moha, Enchantment.

Glamour and Enchantment, Illusion and Delusion, are to be conquered by the practice of concentration on the Hidden One within and by carelessness about all and everything which concerns not Him, His Path, His Life. Mr. Judge wrote:—

> The darkness and the desolation are sure to be ours, but it is only illusionary....The influences of this present age are powerful for producing these feelings. What despair and agony of doubt exist today in all places. In this time of upturning the wise man *waits*....Let us wait then for natural changes, knowing that if the eye is fixed where the light shines, we shall presently know what to do.

How helpful this has proven for the practitioner who has fixed his eye on the Light, both

in the waiting period and when realization has dawned—at long last!

All human beings yearn for the Light; a few seek it. Among those who seek, only a few heed the words of warning or of energization. Among those who so heed, a few, once again, stand firm and steady when the gales of elation blow or when the oppressive heat of depression surrounds us, exercising the Higher Carelessness. On those Few practitioners of the Mighty Art the future and the well-being of humanity depend. If today politicians and statesmen, social reformers and social servants, analytical scientists and speculative philosophers are not able to help the race, it is because they themselves are caught in the webs of glamour, and by the enchanting forces of pride and subtle selfishness. Many among us, theosophists, are also affected by the influences of the present age, and such become faint-hearted, dull-minded, sense-excited.

Let us resolve for this Anniversary Day, which is the Day of the Spring Equinox, to shake off mental lethargy, to awaken heart-enthusiasm and to cleave unto the Teachings of this successful Chela; this loyal colleague of the Guru of us all, H. P. B.; this Bridge between the worlds of the mortals and the Immortals—William Quan Judge. Let each aspirant become a Devotee, each Devotee a Centre of Light dispelling the darkness of the mind of present-day humanity!

To begin with—let the eye be fixed where the Light shines!

THE CONTROLLER

L. F. Easterbrook in the *News Chronicle*, London, for 2nd December 1946, writes with gratitude about the method for the treatment of cerebral palsy in children, a method first developed by Dr. Phelps (U.S.A.) in 1918, and now taken up by the London County Council. The disease is caused by damage to those brain cells that control movement, and in bad cases the unfortunate children cannot use muscles and limbs, cannot even speak correctly or control the salivary glands, etc.; and remedies hitherto have only made matters worse. Physical treatment was torture, and many cases, for lack of the power of expression and lack of general control have been treated as mentally deficient. But now, even bad cases are showing improvement under this treatment, which is simple, yet demands time, patience and skill. The child is shown gradually how to take the position of controller, and, working to the brain through the muscles, other cells are trained to do the work of the damaged ones. The use of the inactive muscles is helped by means of simple little rhymes.

> If the hand is affected, for example, the fingers are lightly worked backwards and forwards by the person giving the treatment in time with the words—"Little birdies in their nest go hop...hop...hop...hop." The child then begins to co-operate (it all depends on that) and to try to *make* his fingers "hop, hop, hop." Gradually he advances to using them to hold a fork, to do a piece of sewing, etc.
>
> It is simple and sensible. It is healing by skilfully devised exercise thought out in a highly scientific manner, but all the way through it remains simple. The child is treated as a whole, so that what he learns he uses all the time.
>
> The rehabilitation therapy that has proved so valuable with both war and industrial injuries, also follows the same lines.

Can we not see that here, in this idea of each one as the inner Controller, apart from the brain, we have a clue to remedying not only the physical diseases that produce lack of control, but also mental and moral disorders, where lack of control may be even more tragic. Robert Crosbie has something pertinent to say about control.

> Control is the power of direction, and when exercised in one way, leads to its exercise in other ways until it covers the whole field of operation....If in any one thing control is difficult, begin with the purpose of control in mind, and *stop* at the first indication that control is being lost. Everything should be made subservient to the idea of control, if that is the purpose....
>
> The advance would then be all along the line, and the habit of control established, the *balance preserved*. It sums itself up in my mind as the *establishment of control itself*, irrespective of the things controlled.

THE GAYATRI

ॐ भूर्भुवः स्वः
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो योनः प्रचोदयात् ॥

Aum bhūr bhūvaḥ svaḥ
tatsaviturvareṇyam bhargo devasya dhīmahi
dhiyo yo naḥ prachodayāt

See p 119

A COMMENTARY ON THE GAYATRI

[This article is reprinted from *The Path*, Vol. VII, pp. 301-303, for January 1893.—Eds.]

Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat.—*The Gayatri*.

I have adopted a translation as above, which is excellent in its giving of the meaning of this verse. What is the Gayatri ? It is the sacred verse of the Hindus and begins with Om, their sacred word and letter. Its first words are: *Om, Bhur, Bhuva, Svaḥ*.

The first word [AUM] contains in it a declaration of the three periods of a Manvantara and the three powers of that great Being who alone Is. Of a manvantara it is the beginning, the middle, and the end, and the three powers are Creation (or manifesting), Preservation (or carrying on), and Destruction. The three first words, bhur, bhuva, svaḥ draw attention to and designate the three worlds. The whole verse is an aspiration in the highest sense. Every Brahman at his initiation is further instructed in this verse, but from giving that I am necessarily excused, as I cannot give it in a way in which I have not received it.

Unveil is the cry of the man who is determined to know the truth and who perceives that something hides it from him. It is hidden by his own Karmic effects, which have put him now where the brain and the desires are too strong for the higher self to pierce through so long as he remains careless and ignorant. The cry is not made to some man-made god with parts, passions, and attributes, but to the Self above who seeth in secret and bringeth out to light. It is directed to that on which the Universe is built and standeth, —no other than the Self which is in every man and which sitteth like a bird in a tree watching while another eats the fruit.

From this the whole Universe proceeds out into manifestation. The ancients held that all things whatsoever existed in fact solely in the idea, and therefore the practitioner of Yoga was taught—and soon discovered—that sun, moon, and stars were in himself, and until he learned this he could not proceed. This doctrine is very old, but today is adopted by many modern reasoners. For they perceive on reflection that no object enters the eye, and that whether we perceive through sight or feeling or any other sense whatever all objects are existing solely in idea. Of old this was demonstrated in two ways. First, by showing the disciple the actual interpenetration of one world by another. As that while we live here among those things called objective by us, other beings were likewise living in and among us and our objects and therein actually carrying on their avocations, perceiving the objects on their plane as objective, and wholly untouched by and insensible to us and the objects we think so material. This is no less true today than it was then. And if it were not true, modern hypnotism, clairvoyance, or clairaudience would be impossible. This was shown by a second method precisely similar to mesmeric and hypnotic experiments, only that to these was added the power to make the subject step aside from himself and with a dual consciousness note his own condition. For if a barrier of wood were erected in the sight of the subject which he clearly perceived and knew was wood, impervious to sight and an obstacle to movement, yet when hypnotized

he saw it not, yet could perceive all objects behind it which were hidden in his normal state, and when he pressed against it thinking it to be empty air and feeling naught but force, he could not pass but wondered why the empty air restrained his body. This is modern and ancient. Clearly it demonstrates the illusionary nature of objectivity. The objectivity is only real relatively, for the mind sees no objects whatever but only their idea, and at present is conditioned through its own evolution until it shall have developed other powers and qualities.

The request made in the verse to *unveil the face of the True Sun* is that the Higher Self may shine down into us and do its work of illumination. This also spreads forth a natural fact unknown to moderns, which is that the Sun we see is not the true sun, and signifies too that the light of intellect is not the true sun of our moral being. Our forefathers in the dim past knew how to draw forth through the visible Sun the forces from the True one. We have temporarily forgotten this because our evolution and descent into the hell of matter, in order to save the whole, have interposed a screen. They say in Christian lands that Jesus went into hell for three days. This is correct, but not peculiar to Jesus. Humanity is doing this for three days, which is merely the mystical way of saying that we must descend into matter for three periods so immense in time that the logarithm of one day is given to each period. Logarithms were not first known to Napier, but were taught in the pure form of the mysteries, because alone by their use could certain vast calculations be made.

Which is now hidden by a vase of Golden Light. That is, the light of the True Sun—the Higher Self—is hidden by the blood contained in the vase of the mortal body. The blood has two aspects —not here detailed—in one of which it is a helper to perception, in the other a hindrance. But it signifies here the passions and desires, *Kama*, the personal self, the thirst for life. It is this that veils from us the true light. So long as desire and the personality remain strong, just so long will the light be blurred, so long will we mistake words for knowledge and knowledge for the thing we wish to know and to realize.

The object of this prayer is that we may carry out our whole duty, after becoming acquainted with the truth, while we are on our *journey to thy Sacred Seat.* This is our pilgrimage, not of one, not selfishly, not alone, but the whole of humanity. For the sacred seat is not the Brahmanical heaven of Indra, nor the Christian selfish heaven acquired without merit while the meritorious suffer the pains of hell. It is that place where all meet, where alone all are one. It is when and where the three great sounds of the first word of the prayer merge into one soundless sound. This is the only proper prayer, the sole saving aspiration.

AN OBSCURE BRAHMAN

BRAHMACHARYA

Miss Gabriela Mistral, Chilean winner of the Nobel Prize for Literature, interviewed for *The Aryan Path* by Shri S. Chandrasekhar, aligned herself with Theosophy in her views on birth-control. She is quoted in the February 1947 *Aryan Path* (p. 63) as saying that she was opposed to birth prevention by the use of contraceptives. On this point, she said, she was in agreement with Mr. Gandhi, if she understood his position correctly.

And Gandhiji's position on this matter, as on so many others, is in line with that of Theosophy. In our first volume, pp. 14-15, we reproduced from *Young India* of 12th March 1925 his thesis, later elaborated in his valuable little book, *Self-Restraint versus Self-Indulgence.* (See the reviews in *The Aryan Path* for February and August 1934, pp. 105 and 508.)

Many misguided enthusiasts, no doubt, are sincere in advocating artificial means of birth-prevention as a panacea for human misery. Miss Mistral sees more clearly. She declares truly:—

> Birth-control is no answer to poverty. Fewer children do not mean less poverty. I have seen poverty in Chile, all over Latin America, in Spain and Europe, but somehow I don't feel that birth-contrel is the answer to this human misery.

"THE CYCLE MOVETH"

V.—THEOSOPHY IN AMERICA

[We reprint here from *Theosophy*, Vol. XIII, pp. 193-197, for March 1925, the fifth instalment of its series of articles under the same title.—EDS.]

The beginnings of the Theosophical Movement of the 19th-20th century are closely related to the cradle of the new race to be—America. Blazing the trail, laying deep the lines of force, came H.P.B. in 1851—passing from Quebec to New Orleans, from Texas to Mexico; once again in 1853 she arrived from England at New York, and via Chicago went across the Rocky Mountains till she reached San Francisco; for the third time she landed in New York in July, 1873. She came from Russia, the eastern horizon of Europe. From its western horizon, Ireland, emigrated W. Q. Judge, landing in 1864 to make New York his home. The meeting of H.P.B. and Colonel Olcott, of these two and Mr. Judge, the founding of the T.S., the writing and publishing of *Isis Unveiled*—all these are momentous incidents in the beginnings of the chequered career of the Theosophical Movement the world over, and they took place on American soil.

Of all her students and pupils, Mr. Judge exemplifies in his attitude and through his life-record the best and purest traditions of H.P.B. By his successful assimilation of the Teachings he does what none other has been able to achieve—reveals the strength and the insight of the Great Messenger, as also the true inwardness and real import of her Message. It, of course, seems natural to study and understand W. Q. Judge in the light of H.P.B.; but students will find it a highly profitable line of investigation to see H.P.B. in the light of Mr. Judge. In a very real sense Judge is the mirror wherein H.P.B.'s image becomes more definitely perceptible, at least to the Westerner; through that reflection the so-called "vagaries" of the "strange" H.P.B. lose their mystery and strangeness to a considerable extent. Judge's life and work, because he, however far ahead on the Secret Path, is nearer to us than H.P.B., bespeak and explain her doings and sayings.

The Theosophical work of Mr. Judge may be fittingly described as twofold: first, his contribution towards the creation of a suitable channel or instrument in and through which the teachings of Theosophy, the ageless Wisdom-Religion, the Message of the Masters, freshly formulated, can be studied, applied and promulgated. He, like H.P.B., was all the time concerned with Theosophy, *its* study, *its* assimilation by individuals, and *its* propagation for the masses of humanity. No one assisted H.P.B. to the same extent as did Mr. Judge in fashioning an organization, modelled on *the* Esoteric Body, whose pristine Message H.P.B. came to deliver; he perceived the principle and worked for it, *viz.*, the soul must be let alone and free to build its own form and body. Students can learn for themselves the struggles behind the scenes between H.P.B. and Colonel Olcott in reference to this subject and the assistance given by Mr. Judge to the former and the tactful handling, as far as it was in his power, of the latter in the years 1886-1889, in reference to the formation of the Esoteric Section. The story is fully narrated in *The Theosophical Movement.* *

H.P.B.'s own ideas of an organization for the study and propagation of Theosophy were definite from the very start of the Movement. *Isis* was dedicated to the Theosophical Society, which, according to her declaration, was founded to study the subjects of which the book treated. The exoteric model for such an organization she found in the Constitution of the United States of America; she planned to give an absolutely equal place in the Society, of which she was the prime founder, to all beliefs, as also absolute liberty of opinion and of expression to all its members. The Society was to be a Republic of Conscience.

After her arrival in India, the principles and rules of the Theosophical Society were formulated and published and named as "Universal Brother-

* [*The Theosophical Movement: 1875-1925: A History and a Survey.* (E. P. Dutton and Co., New York. 1925) —EDS., T. M.]

hood"; its membership was divided into three sections, composed of Masters, Their Chelas, and all who joined the Society and became Fellows. In developing this twofold idea—(1) the study, application and promulgation of a particular system of thought which she named the Wisdom-Religion, (2) the maintenance all round of liberty of thought and unfettered expression of opinion by everyone, these principles, which were thrown into the background by Colonel Olcott and his friends, were insisted upon by H.P.B. To her the Wisdom-Religion or Theosophy was the Soul, and for it she wanted a fitting and suitable instrument of expression. It being the Soul of all religions, sciences and philosophies, she demanded the inclusion of the votaries and students of all these in the body corporate of that Soul. The difference between her view-point and that of Colonel Olcott was that she thought primarily of the Soul, and intended to purge the body of its limitations, superstitions, blind beliefs, and dogmatism with the help of that very Soul, her Masters' Message. She never intended the Theosophical Society to be an open forum for mere polemical discussions, with no decisions arrived at, any more than she intended to build a church where believers might worship, or a school of philosophy where students might speculate, or an academy of science where experimenters might grope blindly in the dark. She wanted an association of Brothers, energized by a common purpose, possessing a common aim, illuminated by a common teaching, to found a nucleus of Universal Brotherhood of Humanity, without distinction of any kind whatsoever, in which the soul was the immemorial philosophy, the truth about all things and all beings.

This vision of hers Mr. Judge made his very own. He visualized the Theosophical Society as a concrete embodiment of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. He clearly perceived from the very beginning that all congregations of people who love brotherhood are parts of that great whole—the Theosophical Movement, which began far back in the night of time, and which has since been moving through many and various peoples, places, and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations. Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of all who are working for it. The great work of the real Theosophical Movement is aided by working organizations, but is above them all. This ideal and plan conceived by H. P. B., from the very start of her work was fully comprehended by Mr. Judge, who, taking advantage of his position as the General Secretary of the American Section, steadily worked for it; he held faithfully to the programme of H. P. B. and the Masters, in spite of great opposition which culminated in 1895. In that year, after his practical achievement in connection with the American Section of the work, he indirectly suggested the adoption of a similar course by other geographical divisions of the Theosophical Society, each to be autonomous and fully independent, not only in letter of the Constitution but in spirit also. That suggestion was not heeded, and subsequent history clearly shows how the tying-up of various groups of students in different parts of the world in one complex knot of organization has been detrimental and ruinous to the Cause of Theosophy, as to the individual progress of students everywhere. Today, a Theosophical Vatican through its deadening influence and corrupting methods governs the destiny of its members, the great bulk of whom are ignorant of the real tenets of Theosophy, the contents of the Great Message, and the work of the Great Messenger. Naturally, also, they are oblivious of the teachings and labours of Mr. Judge, who sacrificed on their behalf, and attempted to save them from spiritual wanderings in the wilderness.

On all occasions Mr. Judge showed the recognition that Theosophy is an universal and immemorial system of knowledge, and that its understanding is not the privilege of special classes or of a few intellectuals. On the publication of *Esoteric Buddhism* he pointed out how the teachings were to be found in the *Gita* and other ancient books, though fully recognizing that the modern presentation of Theosophy made possible the understanding and appreciation of the ancient books. Therefore he always kept in mind and

studiously worked for varied and different expressions of the same eternal truths. He deprecated the disposition on the part of some members to object to the methods of others on the ground that these methods were unwise or unsuitable. He advocated that "no proposal for Theosophical work should be rejected or opposed provided the proposer has the sincere motive of doing good to the movement and to his fellows." He suggested that no one method should be insisted on: "Each man is a potency in himself and only by working on the lines that suggest themselves to him can he bring to bear the forces which are his." How closely in line this policy was, is indicated by the words of no less an authority than Mahatma K. H.:—

> The only object to be striven for is the amelioration of the condition of man by the spreading of truth suited to the various stages of his development and that of the country he inhabits and belongs to. . . . The purpose we have all at heart, namely, the dissemination of Truth through esoteric doctrines conveyed by whatever religious channels, and the effacement of crass materialism and blind prejudice and skepticism.

For the same reason and in the same spirit Mr. Judge said: "The purpose and aim of Theosophy in the world is not the advancement of the few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood." And again: "Theosophy is so new, and its adherents so few, and all reformatory questions (as specialties) are so changeable and evanescent, it is far wiser for a branch to go on studying Theosophy and propagating it together with the idea of Universal Brotherhood than to offer particular explanations on empirical topics. Were Theosophy understood and practised everything needing reform would be at once reformed." It was this spirit and these principles which compelled Mr. Judge to carry on a strenuous fight against the attempt at tying the entire Theosophical organization with the red tape of a formal rigid constitution. This ultimately led to the severance of the American Society from the influence of Adyar.

Another principle of the Great Lodge, that of impersonality in action, was advocated and followed by Mr. Judge. In his work as editor of *The Path*, he wrote more often under different pseudonyms than under his own name, and suggested a similar course to his co-workers and pupils. In other departments of work he similarly practised the Rubric of the Ancients, going so far and no further, to enable his associates and pupils to understand his procedure and copy his example. He set the pace which they could follow.

Thus Mr. Judge's contribution on the side of organization was to build a form entirely in consonance with the soul-principle, namely, the message of the Masters given through the channel of H. P. B. Therefore, he tried to embody in the working organization, in face of great obstacles and continuous opposition, the modes and methods, the rules and canons of the central Fraternity of the great Masters. As he worked not only for his own generation but for the succeeding ones also, his endeavours are still bearing fruit, for, more than ever before, the lines laid down by the Masters for Their Chelas are being emulated in an increasing measure where real Theosophical work is being accomplished.

H. P. B., Col. Olcott and Mr. Judge worked together for three years after the founding of the T. S. in 1875. *Isis Unveiled* was produced to provide material for the study of the members—mostly Spiritualists. Its philosophical, historical and logical evidences were sadly needed if they were to understand the horde of "phenomena" then exciting the world, and give themselves and their Society a sure foundation whereon to erect the structure of the "Three Objects."

H. P. B. and Col. Olcott left New York for India late in 1878. The vicissitudes which befell the remnant left in America were but the natural outcome of the awakening psychic impulses at play, unchecked, unguarded, misunderstood by their votaries who had no zest for study, however insatiable their appetite for phenomena. The disintegration of the incoherent elements had already begun and the few remaining friends and adherents turned to more inviting and less arduous pursuits than those offered by the great Objects of their Society. Judge alone kept up the fight, first and foremost as a student and disciple in the practical as well as the occult meanings of those terms. Of all the early American members he alone set out to *embody* the Three Objects in

himself. Next, he kept up to the utmost extent possible to him the ties formed with H. P. B. as Teacher, and with Olcott as his co-disciple and co-founder of the Society. What little could be done publicly, that he did. It is of record that he continued to hold regular meetings of the Parent Society during the ensuing seven years—often himself the only attendant. But the seven years after the departure of the two Founders were pre-genetic years; years spent in preparation for the real birth of the Movement in America, where it was first conceived. Not until the Society was firmly established in India, Mother of religions, not until H.P.B. was ready to light the sacred fire in Europe, were the preparations complete behind the scenes for American activities.

HOMEOPATHY

In "The Law of Cure from Hippocrates to Fincke" (*Journal of the American Institute of Homeopathy*, December 1946) Ruth Geiger throws light on why our *Laws of Healing* brochure states that "the renewal of interest in homeopathy suggests that healing art soundly based on philosophy is beginning, in some quarters, to exert a logical appeal."

Miss Geiger traces the line of homeopathic teaching from Hippocrates in the fourth century B. C. through Paracelsus, Boehme and Mesmer to Samuel Hahnemann and Bernhard Fincke. Among the fundamentals of its underlying philosophy are the relationships and correspondences between man and all things in Nature—what H.P.B. calls "the occult powers of plants, animals and minerals," —the knowledge of which powers and properties and mutual affinities constitutes the basis of Magic. Paracelsus, for example, taught that the healing properties of plants and minerals were concealed in their inner nature, to which, however, their outer forms or "signatures" gave a clue.

Hahnemann in his famous formula "*Similia similibus curantur*" (Like [ailments] are cured by like [remedies]) but echoed his illustrious predecessors' testimony. Miss Geiger quotes Fincke to prove how homeopathy reconciles that Law of Similars with the Law of Contraries, both of which Hippocrates had taught, though allopathy, following Galen, had ignored the former. Hahnemann stressed also the single remedy to which the totality of all symptoms could point, and the use of infinitesimal doses of high potency. Paracelsus had written, "The less the body, the higher be the physic in virtue."

Another fundamental tenet of homeopathy agrees with H. P. B.'s declaration that "every atom is both *life-giving* and *death-giving*" to any particular form. (*The Secret Doctrine*, I. 261). Hahnemann's thesis is that the drug which will produce the symptoms of a particular disease in a healthy man will cure that ailment in one suffering from it, health and disease being only contrary states of the same organism. As Fincke puts it, the same hammering makes and unmakes a magnet and the same magnet attracts and repels. In that connection it is worth recalling that Paracelsus was the rediscoverer of the occult properties of the magnet. Miss Geiger quotes from *Philosophia Occulta* his suggestive statement:—

> You have hidden within yourself a magnet which attracts those influences which correspond to your will, and that magnet attracts that which you desire out of the elements.

This points to Paracelsus, who like Theosophy, stressed, more than modern homeopathy does, the invisible origin of all diseases, except those with purely mechanical causes, claiming that they arise in the inner man; and also the importance of the physician's purity.

While agreeing, therefore, with the underlying philosophy of homeopathy, the student of Theosophy recalls the Editor's note to a letter on "Homeopathy" in *The Theosophist*, Vol. v, p. 300, for September 1884, which reads in part:—

> We by no means desire to deprecate the value of any system of medicine; we believe more in the physician than in his medicines, and we consider everything right, if applied at the right time and in the right place. As far as statistics are concerned, they can only be relied on, if we know *all* the attending circumstances of the cases, not only in regard to the patient, but also in regard to the intellectual, scientific and moral qualifications of the attending physicians and attendants.

A STUDENT'S NOTES AND GUESSES

[This fourth and last instalment of the series of articles under the above title is reprinted from *Theosophy* (*Path*), Vol. XI, pp. 367-370, for March 1897.—EDS.]

In previous "Notes" I have touched upon the serpent symbol and the eye as a transmitter of consciousness (see *The Path*, June, 1894 [reprinted in T.M. for December 1946, Vol. XVII, pp. 21-23.—EDS., T.M.]). The nature of monadic and of point consciousness was next touched upon (*Path*, Sept., 1894 [reprinted in T. M. for January 1947, Vol. XVII, pp. 41-43—EDS., T. M.]), and multiple point consciousness shown to be the basis of the picture making faculty, of the sense of separateness, and of the relation of the microcosm to the macrocosm. This was illustrated by the mathematical methods of a survey. In the following paper (*Path*, May, 1895 [reprinted in T. M. for February 1947, Vol. XVII, pp. 53-56.—EDS., T. M.]), the dual aspects of space were considered, and point action again discussed from a different stand-point, under the title of "Life Centres." Under the heading of "The Tree," the co-ordinate action of various groups or classes of life centres, was illustrated.

We must continue our meditations in this line, if we would know more of the Tree of Life and of the Fiery Serpent which dwells therein.[1]

THE CREATURE FULL OF EYES

The universe is balanced on points. Each particle of everything which has weight, radiates a pulling force in every direction; and this force we call "gravity." More penetrating than the "X-ray," these radiant lines of force pass through all substances without hindrance or deflection: gravity cannot be screened off in any way.

Imagine a physical atom endowed with consciousness, and that it sees with gravity rays; we can then understand that each ponderable atom may be a mirror of the ponderable universe, just as a quicksilver globule mirrors the landscape in all directions.

There would be this difference, however; the quicksilver globule is a balancing point for the light which we perceive, and hence for such a landscape as that which meets the human eye. A "gravity landscape," if I may use that phrase, would comprise the inside and outside of everything; would show the currents of invisible and colourless gases and the structure of the most opaque material. Such a landscape would also be in only one kind of light, which would vary in intensity according to the specific gravity of various particles. It would be a gravity monocrome; dense objects shining brightly, while those of opposite quality would have a fainter radiance. Distance would also be expressed, for Newton's law of inverse squares is but the mathematical formula of gravity perspective.

As the quicksilver globule has weight, that is, is pulled upon from all sides and from all distances by all particles which compose all ponderable objects, we might conceive it endowed with a gravity consciousness, as well as that which corresponds to ordinary light. If used as an instrument by a being of superior intelligence, who would identify his consciousness with that of this elemental point, he would look *through* it by feeling *with* it and it would reveal to him the qualities of natural objects, either by sunlight or by gravity light, according to the will of the user.[2]

We might call these, if we choose, two different planes of material consciousness; or, if material consciousness is considered, broadly speaking, as "plane," these would be sub-planes.

But we need not stop here: as the astronomer deals, in his calculations, with the all pervading sweep of gravity rays, so the electrician deals with other lines of force, generated according to kindred and harmonious, but different, formulæ. These would represent other qualities or "planes" of material consciousness, each with a picture world of its own, differing from, yet interblended and harmonious with the others.

[1] The writer does not claim for these papers anything more than the title would imply. Certificates of truth must come from within.

[2] In this article, the idea of a ray is used broadly in the sense of a line or direction of force, which may be either static or dynamic, and is not limited to a vibration.

Thus: the lines of electric and magnetic "potential" assume strange and complex curved forms, and a magnetic or electric eye, or eye point, would see a different aspect of physical being. It would see around corners, would perceive a translucent world, in which the solid earth would be more like free space, and that which to us is free space, would be a glassy solid, cracked at times by the lightning flash, but healing itself in the wake of the spark. Such an eye would look out into a solid heaven, in which magnetic pulsations would appear as waves of coruscating light, according to the rates of vibration. It would be a veritable "sea of glass, mingled with fire."[1]

These illustrations of material consciousness, translated into terms of human consciousness, might be greatly amplified; but the broad principle to be realized is, that these aspects of natural energies are but different grades of nature's life and consciousness, each constituting a world of its own (or globe if you choose), if considered in a limited way, each world interpenetrating and blending with all the others, and yet, in a truer sense, all taken together constitute but one.

With a special eye for each grade of Nature's being, each of these eyes would identify its user with an apparently separate world. If one only was opened at a time, he would know no other world, and, if memory was obliterated, dream of no other. Each would be a special sight-sense, or window, each looking into a different sphere, or quality, or "plane," of being; each alone would be illusory, and it is only by the intelligent co-ordinated use of all that the seer would obtain complete knowledge.

Returning to our illustrations: as the mercury globule mirrors the whole landscape, and we perceive this fact because the human eye responds to the same rays, so, the globule being heavy, it mirrors the gravity landscape, but we do not perceive this because we do not have a gravity eye. In like manner it has electrical conductivity and potentiality, which relates it to the world of electrical energies which surrounds it. It has chemical affinities, etc., and all these things bind it to corresponding qualities in every particle of so-called matter.

[1] That, given an "electric" eye, these statements would be simple facts and not fancies, will be conceded by anyone who has followed, even in an elementary way, the mathematical side of electrical science.

We must not think of any particle of any given element or substance, as possessing but a single quality; for that would be untrue; but, some one quality must predominate, differentiating it from others. Thus: mercury reflects with brilliancy;[2] lead is heavy; copper is specially conductive of heat and electricity; iron is magnetic, etc. These elements may therefore be taken as illustrations or manifestations, of different qualities, or aspects, of the consciousness of Nature; threads from the many-hued, intricate, veil of Isis.

But Isis is the mother of the Divine-Human: we are born of her life; clothed with her garments; limited with her qualities, and it is with these that we must perceive, think, and act.

Every particle of matter has some predominant quality. If this particle is used as a window, through which Intelligence looks out into the plane to which the particle belongs, it will be as a coloured glass responding to, and transmitting some rays while insensible to others, so that the picture revealed will correspond to its nature.

To use the particle as a window, its consciousness must be identified with that of the higher intelligence, as that of the cells of the eye and their synthetic consciousness, is used by that which looks through the living instrument.

Metals have been selected as elementary examples of the mineral consciousness, because the qualities of their consciousness are at least partially known to us, and this knowledge is written out for us in books of physics. Similar aspects of the consciousness of vegetable or animal cells, are but dimly known to us. Yet each cell or life centre is an eye spot, a cranny in the wall, through which we might look, if we but knew it, into that to which its life corresponds, into an aspect of space, or globe, or plane, or whatever we choose to call it.

As these cells are of different qualities, they are selective in their transmissions, like coloured windows, to the elements of white light. These windows need not be in the outer wall, for there are "X-rays" of many kinds; but each is a window in the Ark of Life, "self shining within."

We may divide and classify these qualities in various ways; into twelve groups, if you please, and these may be symbolized by shining and translucent objects, such as precious stones, forming the structure of a City of Life.[3]

X. R.

[2] Is also highly mobile.

[3] The student will easily understand the symbol of the Peacock, and why it should have been called the Bird of Wisdom and of occult knowledge, although in reality a vain and dull-witted creature. See also *The Secret Doctrine* II, p. 619.

PSYCHIC FACULTIES

"(1). To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour, or creed. (2). To promote the study of Aryan and other Scriptures, of the World's religions and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies. (3). To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially. These are, broadly stated, the three chief objects of the Theosophical Society."—*The Key to Theosophy*.

The subject of psychic faculties too often arouses the expectation of things that whet the appetite for wonders, and encourage the desire to possess powers. The development of psychic faculties is inevitable in our race and evolution period, especially in the Americas, where the forerunners of the next sub-race of the present Fifth Root-Race are coming into incarnation. But this natural development must be under control of the Soul-Mind, for, if these faculties grow wild and dominate their possessors, they breed delusion and danger, and may lead indeed to moral destruction. So, in the *Five Messages to the American Theosophists*, Mme. Blavatsky indicated the lines of action to follow, the developments to watch for, the dangers to be guarded against. And in them, as always, she insisted that the establishment of the ethics of Theosophy was a far greater need than any divulgement of psychic laws and facts.

The chief foe to progress is always the "dire heresy of separateness." The Theosophical Movement has suffered because its so-called devotees followed only one or other of its three Objects. Yet these are really indivisible. How can we form a nucleus of Universal Brotherhood, unless we have, to some degree, a metaphysical understanding of the fundamental unity of Life—on the plane of spirit—and a scientific grasp of the nature of the ever-changing relationships of all living beings—on the plane of manifestation. Without this metaphysical and scientific basis, brotherhood would only be a flimsy thing of feeling, of sentiment and good-will, fluctuating and unstable as the feelings themselves are. But this essential knowledge does not spring from a study of the appearances of life, from observation of the physical world alone. We must go to the inner world of the psychic and spiritual forces that cause the outer universe to be. We must investigate the hidden mysteries of Nature before the ethical foundation for Brotherhood can be sure. *The Third Object of the Movement is not separate from the First.*

But our investigation of occult nature need not start from the beginning, as though there had never been any explorers of this realm before. Who would take up the study of mathematics, physics, biology, music, or any other subject by insisting on finding out every detail afresh, ignoring the fact that others have already formulated the principles and laws of the subject, and have indicated the methods found by long experience to be the most efficacious? Yet this empiric approach is the procedure of the majority of present-day psychic researchers. Hardly any recognize that there already exists a codified and total science of life, which covers occult and spiritual laws as well as physical. In consequence, there is much waste of time and energy in speculation as to causes of phenomena, much confusion in inventing fresh names, and many casualties by the way. And all the time, *a little attention to the Second Object of the Movement would illuminate this investigation of the hidden powers in nature and in man.*

The wisdom of the past combined religion and science as one—it was myth, legend, allegory, parable and ethical precept for those who could go no deeper, but practical, scientific instruction for those who could read their inner meaning. H. P. Blavatsky in her books, *Isis Unveiled* and *The Secret Doctrine* all the time brings corroboration for her statements from the ancient writings, and shows how they correlate with and support each other.

But even these writings need a key to their comprehension because of the missing portions, the modifications, the accretions and perversions that have developed in them, in the course of

centuries. In the Ten Points of the last chapter of *Isis Unveiled* are given, as it were, the very abc of Occultism. They define the attitude of mind to be adopted, the method of approach, the fundamental principles, and, however familiar they may be, their importance should not be overlooked.

The first Item indicates the right approach. There is no miracle, there is only law. Therefore do not be a wonder-seeker, open-eyed, open-mouthed for whatever marvel may drop in. Apparent miracle is due to the operation of laws not at present known. Do not assume, therefore, that *your* knowledge is infallible, *your* experience, psychic or mystic, the only touchstone of truth. Be humble, and even though you think you know "the well-ascertained laws of nature," realize that others may know that of which you are ignorant.

The next two Items serve to offset one of the most fertile causes of confusion—the false division of the universe into two aspects only, either physical and spiritual, or material and mental. Yet how can we hope to understand life on a partial, imperfect basis? Nature has three aspects, the physical appearance, the unchanging, immortal Spirit, and the energic, plastic, psychic link, the instrument of Spirit, the basis of form. With this threefold conception we can unlock the gate of magic—the science of the inner forces. The key to the lock is man himself, for his nature is also threefold—the body, the indwelling Spirit and the energic, psychic intelligence between. In man are to be found in miniature all the powers of the Universe, and, as he integrates his triple nature into the omniscience and omnipotence of Spirit, he becomes, so to say, a controlling switch by which all the cosmic forces can be operated.

The next Item states that, though magic is the science of integration and immortality, what is learnt must not remain in the head, it must be put into practice, it must become an art. Here a question is bound to arise. If we are advised to put what we learn into practice, if we are encouraged to *study* occultism, and yet are warned against developing and using the psychic faculties, is there not a contradiction? The answer is: When you use faculties abnormally, do you really *know* the science of them? Do you know which explanation of the vision you perceive is the right one? Is it a picture, an event, or a thought-form? Is it of the past, the present or the future? From where does it come, what forces produce it, how do they work? What is the effect upon yourself? Have you any corroboration of the truth of your particular explanation? How many of the thousands who have one or other form of psychic sensitivity know the science of the subject? If you do not know, do not practise. What you do know, apply. For the investigation and application of the psychic faculties should first be done in their normal manifestations. To develop telepathy, first learn to understand the *spoken words*, to translate and interpret them correctly—a by-no-means-easy task. For indeed we could not understand other people at all if it were not for that same germ of telepathic power we all possess. An article in *The Theosophical Movement* (Vol. II, p. 73, August 1932) "Experiment and Experience" gives further hints on the same subject.

The next Items deal with motive. There is only one magic; whether it be white or black depends upon selfish or unselfish motive. Three goals lie ahead, and you are bound to follow on to one or other of them. You may become a white adept, or a black magician, with control over your own forces, and power thereby over nature's. Or, at the opposite pole, you may allow the forces to control you, becoming the passive slave of any outside power that takes possession. This is the unhappy state of the medium. And races, which are made up of individuals, show the same three tendencies. In some are many natural seers, some are addicted to sorcery, others are given over to mediumship. Here is another indication for the searcher. Let him ask himself "What is the general trend of my motives? Am I gaining control over myself and using the powers that come therefrom for the general benefit? Or am I continually looking for powers and possessions for myself, dominating others for my own ends? Or, again, am I sliding down into mediumship, letting life and events and people carry me along, day-dreaming or blindly following suggestions and commands from outside?" For safety's sake, we must know in which direction we are

going.

The other three Items point out the fundamentals of magic itself. First, the existence of the astral light must be recognized. The agent in all magic is the vital substance-force that pervades all things, and which is called by many different names according to its mode and plane of functioning—Akasa, astral light, Archæus or Chaos, the sacred fire associated with so many gods of whatever Pantheon—Hindu, Greek, Egyptian—terrestrial magnetism, and what not. It is the force that, obeying the will and the desire, produces objective phenomena, and, in one aspect, it is the register of nature—the Book of the Recording Angel—for its living, plastic substance carries the impress, the images, sounds, scents, etc. of everything that has been or that is and also of what is to be, since the future is wrapped up in the past. Action, thought and feeling all leave their indelible mark on it, and by its means the powers of clairvoyance, second-sight, and so on, function. Memory itself is a perception of its records. And only by recognizing the fact of the astral light can we explain satisfactorily the thousand and one spiritualistic and psychic phenomena that take place.

The Ninth Item mentions one phase of magical skill and this—since the enumeration of the Yogi powers would fill ten volumes, it is said—indicates its importance. It deals with the power to withdraw the inner man from the outer body, the power to know oneself as a conscious being apart from the instrument. The whole aim of incarnation is to be able to live a conscious life in spirit, by overcoming the delusion that we are the body, the name and form and personal attributes. Only when we cease to identify ourselves with the outer case can the withdrawal be made from it at will, leaving sufficient alertness in the guardian senses to be able to take active charge when necessary. The medium may also lose his sense of identity, but involuntarily and abnormally, and the body is left in a cataleptic condition.

Finally, in the tenth Item, magic is defined as the intimate, practical knowledge of electricity and magnetism, that is, of this all-pervading force whose most material manifestations we call electricity and magnetism. It is polar in its functions, and this polarity is the key to the working of the occult powers. To understand any force, we must take into account its opposite—gravitation-levitation, cohesion-dispersion, positive-negative. All the affinities, the attractions and repulsions of metal and plant, human being and animal, as also the healing processes, are aspects of this same law of polarity. The flow of vision, so to say, or of the other senses, may be changed from without-within, to within-without, under the same laws. By learning how to integrate the pairs of opposites, to synthesize the opposing forces, we bring into action the real force behind, by which we become the master, co-worker and guide of nature.

So, if we accept our abc humbly, and work on it, establishing habits of right thought and action, the psychic faculties as they ripen will no longer be strong poison, but fruitful aids for the soul's service.

IN THE LIGHT OF THEOSOPHY

Dr. Arthur H. Compton, Nobel Laureate in Physics, tries in the December *Scientific Monthly* to reconcile religion and science. He objects to a scientist's denying significance to everything but sense data. The world needs as never before, he declares, the inspiration which religion has to offer.

> Beyond the nature taught by science is the spirit that gives meaning to life.

He offers, as religious concepts acceptable by science, "God as the ruler of the universe," *i. e.*, as nature's laws; "God as a hero to be admired and emulated," *i. e.*, the highest type of manhood, which to Dr. Compton means Jesus Christ; and God as "the spirit of the highest good which serves as the guiding principle of one's life." He equates these with the Father, Son and Holy Ghost of Christian orthodoxy; but they are all strictly Theosophical concepts.

Dr. Compton considers the fatherhood of God, which carries as a corollary the brotherhood of man, a fruitful concept, helpful "in giving us a correct attitude toward our world." It is comparable, he suggests, to the scientific concept of "ether" as a medium for the transmission of light and electric and magnetic forces. Science is not (yet) sure that ether is more than a name for "certain properties of space," but it calls it an "ethereal medium." "It helps our constructive imagination to think of an 'ether' in dealing with light and electricity." Dr. Compton writes:—

> ...if by "God" you mean a manlike entity that dwells in the space between the stars, there is no "fatherly God." But if by "fatherly" you refer to the friendly, yet disciplinary, aspects of the world that teach you how best to act to meet whatever happens and to be pleased that your experiences make you more of a man, if by "God" you mean the creative and controlling forces at work in the world, then there is indeed a "fatherly God" for all who want to find him.

It is a pity that Dr. Compton undermines this admirable stand by acquiescing in the abandoning, by a growing number of scientists, of modern science's chief contribution, its confirmation of the principle of causality, the idea that natural phenomena obey exact laws.

If chaos ruled in any part of the universe, faith in the "laws" of nature would be blind faith indeed. To say, however, that atomic physics presents unpredictable phenomena is, as Dr. Paul Crissman wrote not long ago, "but confession of ignorance, not evidence of indeterminism." (See T. M., March 1946, Vol. XVI, p. 69; also March 1944, Vol. XIV, p. 79)

Dr. C. D. Deshmukh brings out in *The Philosophical Quarterly* (Amalner) for last October "Some Clear Advantages of the Methods of Yoga over those of the Modern Psycho-analytical Schools." The theories of the latter, he writes, arose as a supplement to psychotherapy and were concerned primarily with the abnormal, though they had sought to extend their technique of mental healing to fields where it was quite inapplicable.

They were, moreover, all lacking in a complete metaphysical background and while the Freudian system, for example, sought to give self-knowledge, it failed to provide the patient with an integrating and inspiring ideal for the development of self-direction and self-mastery.

Curiously, the guiding concepts of all the principal psycho-analytical schools—the sexual instinct, the desire for power and the *libido* or the "will-to- live"

> come to be seen not only as being far from offering any real clue to the understanding of the human spirit, but also as representing really those factors in the psyche which create impediments for our understanding and realising the true nature of the Purusha.

The Yogic methods of Patanjali, on the other hand, are concerned not merely with the temporary problems of abnormal patients, "but with the recurrent problems of average human beings." Specifically, they are for

> those among the normal persons, who through the ripeness of experience, have turned their minds consciously to the supremely important task of releasing the creativity of the spirit, by inhibiting the automatisms or the sanskaric modifications of the mind.

They go, in short, "to the very root of all psychic confusion, entanglement and trouble, *viz.*,

ignorance, which consists in identifying the spirit with the phenomenal world."

Curiously enough, while India is becoming ever more enthusiastic over modern science; and the arts threaten to be crowded to the background in our Indian Universities, Harvard College, one of the oldest in the U. S. A., is giving up the Bachelor of Science degree. From 1950 on, it is announced, the B.A. degree alone will be awarded. Science courses will, of course, continue to be offered for the Bachelor's degree, but a broader cultural background will apparently be required. There is truth in the dry remark of a former Harvard Dean that the B. S. (the American equivalent of the B. Sc. degree) denoted "not a knowledge of science but an ignorance of Latin."

How often our collegiate degrees denote an ignorance of much that matters more than formal courses! Many a fresh young mind is put, in our colleges, into a strait-jacket of materialistic thought that discounts everything on which the senses cannot be brought to bear.

Higher education should be, and can be, a broadening experience, though obviously, as Mr. Judge writes, "a college course is not necessary for occultism. One of the best occultists I know was never in college. But," he adds, "if a man adds good learning to intuition and high aspiration he is naturally better off than another."

Where the latter are not present in some measure, a college education may involve the sacrificing of the open mind. In that case, education costs too much. Not only wealth selfishly held but also a lower mind overcrowded with unsynthesized facts, may make more difficult the finding of the way to the Kingdom of God within.

Shri A. D. Mani, Editor of the *Hitavada* (Nagpur) recently sounded a timely warning against the threat of capitalist domination of the press. *The National Herald* (Lucknow) of 18th January printed extracts from his speech before the Nagpur Rotary Club on "The Press, a Menace or a Blessing."

Shri Mani charged that, now that newspapers had become a profitable investment, the industry in India faced coming under the control of big business, as had happened elsewhere. Capitalists had begun buying chains of newspapers and offering fantastic salaries for the best talent. They could thus gain useful information more readily from the Government and also control editorial policy—which even large advertisers could do up to a point. Discrimination was already practised to some extent, as in shielding rich offenders from publicity. The greatest menace, however, lay in the pressure they could bring to bear on Government through their control of public opinion. The interest of groups would thus too easily transcend that of the commonweal.

The syndicating of opinion must be deplored by all but the self-seeker and the fanatic. It is diametrically opposed to the Theosophical ideal for journalism, as set forth in the important extracts culled from H. P. B.'s own journals and brought together in our issue for December 1935 as "Ideals for Theosophical Magazines." They may be summed up as full impartiality and tolerance in the presentation of different points of view, and the repudiation of mental slavery as "the worst of all slaveries."

But the individual also has his own responsibility. The domination of the press by interested parties is so dangerous not only because there are able pens for sale. It is deplorable that there are "the mercenaries and parasites of the Press," who, as H. P. B. wrote, "prostitute its more than royal power, and dishonour a noble profession." But those for whom "the price of a paragraph is more than the value of sincerity" could do little harm if the world were not so full of people ready to accept views ready-made. Let people learn to think for themselves, vigorously, tolerantly, fearlessly, and they can easily avoid being unduly influenced by the editor-mediums who write at the behest of their very material "controls."

In THE THEOSOPHICAL MOVEMENT for 17th January 1946, appeared three articles headed "The Drink Evil" examining the problem from the moral, scientific and Theosophical points of view. Students will be interested to know that a recent publication entitled *Alcohol Explored* by

H. W. Haggard and E. M. Jellinek now brings into one volume many up-to-date data on the subject, and that this book is available for reference and study in the free public Library of The United Lodge of Theosophists, Bombay.

A well-attested "poltergeist" phenomenon is reported, without any attempt to account for it, in the December 1946 *Journal of the Society for Psychical Research*. The Clarence Nursing Home at Malvern, England, was the scene of extraordinary movements of various objects—cooking utensils, dishes, brooms etc., without visible contact. Sir Ernest Bennett, investigating on behalf of the S.P.R. late in January 1942, was present with seven others when a poker suspended from a nail on the wall

> appeared to detach itself from the hook and rose in the air, pass(ed) in a curving flight some ten or twelve feet long over the top of the electric lamp suspended above the kitchen table and fell *point downwards* on the edge of the table opposite to Mrs. Collins; it dented the surface of the table and fell to the floor.

The other phenomena in this case also occurred while Mrs. Collins was employed as a member of the domestic staff and ceased when she left, so she was apparently the medium in this case.

H.P.B.'s explanation is that such happenings are due to magnetism, animal and terrestrial, and are therefore subject to the laws of attraction and repulsion. The fact that the medium is "magnetically surcharged" with an excess of one or the other of these forces explains how it is that such flying objects never injure or even touch the human beings present, with occasional exceptions due to some chance condition. H. P. B. writes of "stone showers" in the presence of a medium, a very common form of poltergeist happenings, that the medium so charged

> will attract stones within the periphery of his force, but will at the same time repel them, the polaric condition of his body preventing the missiles from touching it. And its own molecular condition will temporarily induct with its properties all the other human and even non-sensitive bodies around it.

How long will it be before the S.P.R. investigators are ready to give a hearing to this obviously rational explanation and recognize the importance of acquiring "an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies" and especially "a familiarity with their effects in and upon the animal kingdom and man"?

The problem of providing decent housing within the means of the poor exists in all countries, but probably in few is it more casually brushed aside than it is in India. A Special Investigator of the *National Herald* (Lucknow) wrote in its January 16th issue a conscience-searching article entitled "Is Your Cinema Really Necessary?" He brings out that while "a quite substantial portion of this city's population still lives in windy straw huts which simply defy description," three giant cinema houses are going up within a half-mile radius. This disposes effectively of the excuse of shortage of building materials.

Cinemas have their value, though their potentialities for education and uplift are most inadequately used. But it is not public spirit but the promise of greater profits that leads those with money to invest to put up cinema houses instead of blocks of cheap but comfortable flats. That the latter can be done when the will to do it is there, the writer proves by the examples of pre-war Vienna and of war-time Delhi.

If Universal Brotherhood were a matter of realization instead of one of lip acceptance, the need for more entertainment for some could not outweigh the need of decent shelter for all.

> True evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. (*The Key to Theosophy*, Indian ed , p. 197)

The neglect of social duty by the rich, H. P. B. writes, is most closely connected with the stunted and arrested development of many at the opposite end of the social scale. Wealth physical no less than riches of the mind and of the spirit, each holds in trust for all. Attending to one's own Dharma is incumbent on each man; but the Dharma of each, in the measure of what he has to give, includes service of the community.

Let not the student of Theosophy who is not rich dismiss the matter as not concerning him, but let him rather ask himself what he is doing for mankind with what he has.

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